

The Minister of

Abel Boppe

Richmond's Reasons,

For refusing to Subscribe the

ASSOCIATION,

But under the following

S E N S E,

WITH

Reflections thereupon:

By a MINISTER of the

CHURCH of ENGLAND.

In a Letter to his Friend.

RICHMOND April 3. 1696.

MY answer to the second asking my name to the *Association*, to Mr. *Singer*, *Bodicoate*, and *Smithyes* who made the first demand, I know not who they all are, that I am asked to Associate with: But if they be, As many of the *Universal Mob*, as are willing to joyn their names with mine, whose Bells and Bonfires have never failed hitherto to Argue and Dispute *pro* and *con* with equal *Blaze* and *Noise*; — or if they be

II. The Kirke of *Scotland*, who sold their Royal Refugee *K. Charles* the I. into his Enemies hands; or if they be,

III. *Voluntary Addressers*, with *Lives and Fortunes* both of them hither to never touch'd or ventur'd, first to *Charles* the I. in the *Protestation*, and in the *Solemn League and Covenant*; then to the *Rump Parliament*, then to the two *Cromwells*, then to the *Rump* again, then to the *Committee of Safety*; afterwards to *Charles* and *James* the II. into whose Association I thank God I never entred before; or if they be,

IV. Any of the *Circumcision*, who will be sure to forsake King *William* when their expected *Massias* Appears.

I fear that by putting my name to the Association now a foot, in such Company as aforesaid, I shall bind my self in the sense of an honest man to such uncertain Creatures, as will not be firmly bound to me, but will leave me in the lurch, as they have left others their Associates heretofore; and in case they shall hereafter break and divide into two Contrary and Hostile Parts, or Factions; that both sides will with equal reason expect I should joyn with them, by virtue of my having entred into an Association with them.

For which Cause (before I do it) it were wisdom to take as much as the Law allows me, for enquiring more perfectly who my Associates are, and in the mean time to continue King *William's* most faithful Subject as my Oath of *Allegiance* obliges me to be, which hitherto has been exactly observed.

But hearing that some of you were at my house again to day for a more speedy answer, and finding also, that several of my best beloved and most honoured Parishioners, have done the same without demur, and by consequence can put such a tolerable sense upon the words as I have found it hard to do.

For these Reasons being willing to suffer in so worthy Company, by the foreseen Knavery and falshood of other our fellow Associates, I have taken the more pains to hunt out for some good sense that the words may be capable of.

And therefore in that sense I am ready to put my Name to the Association whensoever you shall ask it; which sense is as here follows, in three Articles.

I. By these words (true and Lawful King) I mean while he shall continue to be owned for such by the three Estates of this Realm, freely and fully assembled in Parliament, for I have no other skill of such Rights and Titles.

II. By the *King's Enemies*, which I promise to be revenged of, if it lies in my power, I do not mean all those whom some of my fellow Associates may think, or call his Enemies, (for so they have called me their fellow avenger for one,) But whom my self not only suspect or believe, but know and can prove to be his Enemies.

III. By



(3)
III. By promising to be revenged on them to my power, I do not mean (tho it were in my power) to kill or hurt one of them, because all Religions teach Revenge to be a sin in a private person, according to that precept of *St. Paul*, *Revenge not your selves*, but only that if I be Commissioned by the Publick Magistrate , whom the same *Apostle* calls *an Avenger to execute wrath*, to bring the King's Enemies to a legal Tryal, That so Justice may be done them ; I will discharge my Office in such deligated Revenge. *Witness my hand.*

Reflections one the Minister of Richmond's Reasons, &c.

M A Y 1. 1696.

I Had yours last Post, wherein you desire my thoughts of the Minister of *Richmond's* Paper delivered at your Quarter Sessions. But I must tell you, that I look upon my self to be as unfit to Reflect on it, as 'twas for him to write it. 1. Because of my great distance, and unacquaintance with the Man, and his History and Principles, Conversation and Communication, which to understand, might furnish a Reflector with great advantages ; whereas I know no more, (nor ever heard any more) of him, than that he is the Minister of *Richmond*, who, you say, wrote such a Paper : and so whether I may use him too sharply, or too gently, I cannot so well judge. 2. Because the matters of State, which are his Subject, are the farthest from my Studies: And for such things I submit my self to the Information of those, whose Profession and Talent it is ; not so much as pretending my self to any accuracy therein. For you know, I lye low here in the Country obscurity, seldom looking out of my little Parish, or so much as seeing any Accounts of the Publick News, but what you now and then transmit. And 3. Because at this time I am taken up with business, that sets my Thoughts on working quite another way : so that I am more than ordinary indisposed for the undertaking wherein you would engage me. Yet when it is to comply with the request of a Friend, and also to shew my forwardness to

do any thing that I am able for the service of my Dear, as well as Dread Sovereign King *William*, to whom (as I am a Protestant Subject,) I cannot but own my self more obliged than to any Person in the world; and for whom I lately entrd the Association, as formerly I took the Oath of Allegiance, without the least hesitation; I will adventure to say somewhat, which (tho Mean and Dilute, my pass between you and me, as well as some Answers and Reflections, which I see, even in Print; (particularly what you last sent me) that run at a low Ebb; and do not say half that might be said, nor with that *Acumen* and Quickness, which an Ingenious Man would wish. Till the thing then be better done, (which I doubt not but we shall shortly see, from some of the Town Pens) I will make a little bold with my Reverend Brother, Tho he seem to be a man of Accomplishments above my Level, and too nimble for me at Disputation, yet I do not fear the honest Defence of a good Cause, against any one, let him be never so much to big for me in other respects. Nor do I think I ought to spare one of my own Sacred Calling, when that Calling gives him the sad advantage of poisoning the more People with such wild Tenents, as are destructive to all Government. As you and I, and the world too well know, what service to their Countrey, too many of our Clergymen have thus done of late years.

In the first place, my Thoughts are, That it would have made as much for the Credit of this Minister, if he had refused to sign the Association, as to do it with such glosses and sarcastical Reflections upon his own action; in which he seems not to shew so much Loyalty to his Sovereign, as Deference to his best Beloved and most Honoured Parishioners: who (after all his Hunting out for some good sense which the words of the Association might be capable of) were his best Casuists, (by their practice) to instruct him, how tolerable it was to do that, which for some Parochial Considerations) he might have found intolerable to omit. I am apt to conjecture by his writing, that he is a *De Falto*-Man, that was for declaring such senses of his Swearing, as now he does of his Associating. However he tells the world, that he is a Cautious Man: For as he begins with a Cavil, so methinks he discovers more of a Contradictious, than of a Conscientious Spirit through out.

His great Quarrel is at the Company, with which he is to Associate; most of which, (in my opinion) his modesty should have thought good enough for the Minister of *Richmond*: When he has all the Lords and Commons in Parliament (but an inconsiderable handful) and all his spiritual Fathers (but one, whom few think fit to be called a Father) and the most and best of the Nobility, Gentry, Clergy, and Commonalty throwout the Land, for his Associates. Yet it's a mortification to him, to joyn with the Mobb. I know not if ever that frightful Beast gave him

him a Kick, to leave a prejudice there : But under that name of disgrace, I doubt not but he may find as honest, as in any *Jacobite* Assembly. Nor need he count it any disparagement to go with the multitude, when it is not to Evil : Yea when the multitude run not by themselves, but after such another multitude, worthier than themselves as I have nam'd. And after he has better considered it, I hope he will conclude it more *Eligible*, to follow them into the Assassination, than to follow Sir *John Friends* Tutors, that would lead him into the Association ; whither that Doctrine lately preached at *Tyburn*, carries the Party, without Remorse. But this *Bellua multorum Caput*, (which he could so hardly condescend to shake hands with) often gives us the truest sense of the Nation) as one Man. Nor is their Blaze and Noise so Equal, but they could make a vast difference between King *James's* Declaration and King *William's* Association, being Dull and all a-mort at the one ; but full of Transport, and all Life and Briskness at the other.

What his Traiterous *Scots* did for their Royal Refugee King *Charles*, I fear we have as Traiterous English ready to do for their Royal Refugee King *William*. And tho there's no hold of some mens Oaths or Associations ; yet I have more Charity, than to call all pretenders Hypocrites, and am willing to hope my Partners honest, till I catch 'em playing the Knave. And 'tis my consolation, that now I joyn with a vast body of honest Men, that are hearty *Williamites*, tho here and there a parcel of rotten sticks cleave to the same Tree.

I leave such as have wheel'd about all the points of the Compass, to make their own Defences, but I cannot be ignorant, That there are more Weathercocks belonging to our Churches than what are on the Steeples. And such as will do what they count hardly tolerable to be done for the keeping of their Posts, ought not to complain of others for shifting from King to Rump, then to the *Cromwells*, then to the Rump again, then to the Committee of Safety, afterwards to King *Charles* and *James*. I would sooner lose all, for being a professed *Jacobite*, than hold the Truth in unrighteousness, to hold my Benefice, and Swear to King *William*, while I hold in with his worst Enemies. O my soul, come not thou into the secrets of such men : Unto their Assembly mine Honour be not thou united : for in their anger they would have slain a man : (even the Man of God's right hand, whom he has made strong for himself.) And in their self-will, would they have digged down a Wall, even the Wall of our Government, that saves us from Ruine rushing in upon us, I wonder not at all, that the Addressers with Lives and Fortunes, call'd Voluntary, should fail King *James* in his need ; when I remember, with what mean base Artifices, those Addresses were gather'd ; and how Notorious they were, to be a labour'd contrivance, for the serving of a Turn, and none of the Nations Act and Deed.

Now

Now for his Circumcision-men, (who are brought in here, I know not how, unless to stir the Association.) He need not trouble his head with frights of their deserting him, if they do but keep their faith with King *William*, till such time as their expected Messias appears. And should any of the rest leave him in the lurch, by deserting the King, whom they acknowledged for their Rightful Prince : This Minister may yet be secure, in spite of 'em; if himself follow not after 'em; because he will have better and stronger than they on his side. However, I hope he will not think, (with such *Traitors*) that they have equal reason as the other to expect his joyning with 'em, by virtue of that Association, which obliges both him and them to stick to their Sovereign King *William*, against all his Opposers. And should the Knavery and Falshood which he foresees, throw him upon suffering, he would not have only the worthy Company of his best Beloved and most Honoured Parishioners, but of all his Protestant Country-men and Associates, that are upright and faithful in the Land. And to adventure in the same Bottom with such, I know not what good Man would scruple.

His 3 Articles of Explanation, he might have spar'd : For who, that had not a mind to be troublesome, would stumble at such Straws ? But now he has given them, they need themselves a little to be explained. For (1.) Tho he professes to learn all his skill of Rights and Titles, from the 3 Estates of this Realm assembled in Parliament, (wherein I commend his Choice, for going to so good a School for that instruction.) Yet there may be equivocation in the Terms, [*Freely and Fully*] for I know not but somebody may question, whether their Election were Free, or whether their Acts be valid, should any of the Members be wanting there, or should there be some in the House, that do not consent with the rest, to own the King as Rightful. But I have another Consideration upon this Article, which will affect him more than any thing I have yet said, if what I think herein shall be confirm'd by the Learned in the Law, unto whom (concerning this Point) I must refer you, For I am really of the Opinion that 'tis no less than Treasonable to say, I will own the King for my Sovereign, no longer than the Three Estates of this Realm freely and fully assembled in Parliament shall own him for True and Lawful. Tho I cannot entertain so hard and wicked a thought of the Parliament, That the Majority of 'em will ever turn such Renegades to his Majesty, yet (when this Writer urges me to put the Case) suppose they should ? sure they would only render themselves responsible for the Treason; but not at all Divest the King of his Royal Authority. Still he is never the less King, for their Deserting and Renouncing him; as long as he does not Desert them, nor Abdicate the Government; nor can they (at their Pleasure) call back the Trust which they have lodged in him, or the Allegiance that they have given up to him. Even they that made him King, have not such Power to unmake him. Tho he can when he will, make them no Parliament, they cannot


cannot when they will make him no King : Till by his own Act, he forfeits his Right, and Dissolves the Contract. (2.) Tho this Minister be not oblig'd to take Vengeance on all that any may call the King's Enemies, or whom he only suspects for such : (Nay I will add, that tho he should be Conscious himself is one of 'em, and that they who call him so, really do him no wrong : he is not therefore bound to accuse himself.) Yet I see not where's the Difficulty or Hardship put upon him or any, to prove who are the King's Enemies meant in the Association ; when the Honourable House of Commons has there given such Intimations, that are as a marke in their Fore-heads, by which they do notoriously prove themselves Enemies, in their horrid attempts against his Sacred Majesty, his Crown or Life, by Plots and Treasons, by Insurrections and Rebellions, or Aiding and Assisting, Abetting or Encouraging the same. Certainly, if I have not on a very thick pair of *Jacobite* Spectacles, I cannot but see and know all these to be the King's Enemies. (3.) For the Vengeance to be taken upon 'em, (which is the Tender Point, so much stuck at by some, whose Consciences yet seem not so to startle at the Murder of the King.) What true lover of his King and Country will think that word too hard for so black a Villany ? And tho this Minister is not suddenly (upon such a *Nefarious Fact*) to turn Executioner, nor to get a Bagonet to his Girdle, or go to work with his Fists or his Cudgell, to knock down the Kings Enemies : yet sure if he have such a sense of the Guilt and Wickedness as he ought, he will not stay till he has got a Commission from the Publick Magistrate to bring them to Justice and Condign Punishment. For as he is a Man fearing God, a faithful Subject, and an honest Associate, he ought not to connive at 'em ; but (whereever he is aware of them) to detect 'em, and what he understands, and can witness against 'em, to complain and make known to the Magistrate, and shew his Concern, and use his Endeavours, that the Impious Bloody Criminals may have their due Deserts, and what the Law allots them ; that such heavy heanious Guilt allow'd, and tolerated may not lye upon the Land. But God grant that neither he nor I nor you, may ever have the occasion to put us upon that Office.


*Sir, this is all in great hast, to
give you the sudden Thoughts of*


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